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Pacific School of Religion
Berkeley, Calif.

Friend, What Is Thy Name?

L. W. REYNOLDS

The Minister as a Teacher

J. H. LANGENWALTER

Unique Peace Venture

Alcoholism in Palestine

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Uncovering Ancient Temples

ON THE HORIZON OF THE CHRISTIAN CHURCH

AN ENGROSSED BIBLE FOR LINDBERGH

An interesting event in connection with the recent welcome extended by New York City to Colonel Charles A. Lindbergh was the presentation of a handsomely bound Bible to him by the New York Bible Society at 5 East 48th Streets, New York. The Bible was engrossed in gold on the outside of the cover as follows: Presented to Colonel Charles A Lindbergh in recognition of Faith, Courage, Heroism, by the New York Bible Society, June 13, 1927. The Society had received a number of requests to present a Bible to Lindbergh at the time of his reception in New York and the presentation was in accordance with its policy of having made such before to distinguished individuals, such as Admiral Charles F. Hughes, Commander in Chief of the United States Navy, which recently was on review in New York harbor; to President Calvin Coolidge; to the Prince of Wales; to General Pershing; and other distinguished visitors to New York.

NANKING UNIVERSITY REOPENS TO STUDENTS

Nanking University, Nanking China, which was the center of the attack upon foreigners by certain Nationalist soldiers a few months ago, resulting in the killing of the vice-president, Dr. John E. Williams, has reopened with a complete Chinese staff. Announcement to this effect has been made at the American offices of the University, 150 Fifth Avenue, New York City, by President Arthur J. Bowen, recently arrived from China. According to Dr. Bowen, the University is being administered by a committee of seven Chinese, of which Dr. T. S. Kuo, dean of the College of Agriculture and Forestry, is chairman. Three hundred and fifty of the five hundred former students of the school are now in attendance, and forty or more of them were to be graduated with bachelor degrees at the end of June. There is a Chinese faculty of more than one hundred, several having been added to take the place of the missionary-professors temporarily out of the city. Most of the American faculty are still in Shanghai awaiting permission from the American consul to return to their posts. Dr. Bowen states that the College of Agriculture and Forestry, the College of Arts and Sciences, the primary schools, and the Middle School, are all open under the guidance of this Chinese Administrative Committee. The University is maintained by the missionary agencies of the Presbyterian, Baptist, Methodist Episcopal and Disciples denominations in the United States. The College of Agriculture and Forestry during the past fifteen years has become famed throughout the world for its promotion of tree planting, its development of the cotton and silk industries, and its scientific improvement of many grains and vegetables that can be raised in China.

COMING

The Fourth Combined Annual Report of the Home and Foreign Mission Boards

Will Be Ready for Distribution in July.

Do You Know—

That sixty Friends are now on the Home and Foreign Mission Board staffs; that more than four hundred other Friends are assisting in the evangelization of their own people; that splendid records have been made during the past year on all Friends mission fields; and that more than fourteen hundred and fifty new members were added to our mission churches during the year?

These and many other interesting facts are to be found in the new Board Report.

The price is only 15 cents and a copy should find its way into every Friends home. Send in your order today and have a copy reserved for you.

Free to pastors.

FRIENDS MISSION BOARDS
101 South Eighth Street
RICHMOND, INDIANA

AMERICAN BIBLE SOCIETY SECRETARY

Arthur Clayton Ryan, D. D., one of the general secretaries of the American Bible Society, died suddenly, June 22, from pneumonia at his home in Scarsdale, New York. He was formerly secretary of the Levant Agency of the Society with headquarters in Constantinople. On February 5, 1925, while at home on furlough, he was elected General Secretary of the Society. Since that time he has given himself devotedly to the work of the American Bible Society and has been speaking constantly at gatherings throughout the country. Dr. Ryan was a Congregational minister and had many friends in all the churches and a wide knowledge of American and foreign affairs. He is survived by his wife, Mrs. Edith Hoover Ryan and two children, a son and daughter.

ENGLISH VISITORS COMING TO NORTHFIELD

Through special arrangements made by the Northfield Conference a number of English authors and churchmen have been secured to address various meetings during their visit in America. The Conference has, for a number of years, secured many of this country's most noted churchmen but the inclusion this year of several from England marks a new point in the development. Among those who have accepted invitations are: Mary Entwistle, author of "Little Children of Mission Lands;" Dr. John A. Hutton, editor of the British Weekly and author of "The Dark Mile" and "The Tragedy of Saul"; Dr. A. B. Macauley, author of "Private Papers", and the Rev. James Reid, author of "The Key to the Kingdom", and "The Victory of God."

IMPORTANCE OF MISSIONARY WORK

One of the most interesting and suggestive government publications is Bulletin No. 280, "A Review of the history, progress, present distribution and needs of the American Indian missions," compiled in the office of the Board of Indian Commissioners, with a foreword by Dr. Samuel A. Eliot. The "historical sketch" traces all missionary effort from 1528 to 1927; and the other sections of the Bulletin are of a comprehensive character. The importance of missionary work is emphasized, and it is suggested that a campaign of education by the various Church Boards would result in a greater interest, better understanding of the needs, and more generous financial support for the workers in the field.

PROHIBITION POPULAR WITH STUDENTS

The Oxford debaters held 29 debates with American universities and colleges when they were in this country last fall and winter. It is reported that one of their debaters in an interview at the completion of the tour referred to their debates on the wet side prohibition question by saying, "It is the ninth time we have lost on this question in eleven debates. We have debated other questions, also, during our series of debates, but with none had we so little success as the question of light wines and beer.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Whither Bound?

IN a recent issue of *The Friend,* Rayner W. Kelsey stated that the question of the mortality or immortality of a religious society is the question of its fidelity and adaptability: "fidelity to that which is basically good in the faith and practice of the past; adaptability to new visions of truth and new opportunities for service. Some societies die because they have only fidelity. They become conservative and rigidly exclusive, and die of spiritual atrophy. Other societies die because they have only adaptability. They suffer from opportunism and instability, and at last, following some bright will-of-the-wisp, they lose the main trail and perish in the wilderness."

Addressing his words to Friends of Philadelphia Yearly Meeting, he showed how their body had come dangerously near death in the past from a perversion of the quality of fidelity. He was now able to say, however, that they had very largely lost their fear of facing new issues. They were becoming constructively adaptable. Our Friendly group, on the other hand, has emphasized the virtue of adaptability. Who of us can deny that we have likewise dangerously over stressed *our* virtue, dragging our anchor of fidelity. A few examples may be pertinent to the query, "Whither Bound?"

In adapting ourselves and our meetings to the needs of our communities, we gradually assumed the arrangement of a pastoral leadership. To point out some of the unfortunate accompaniments of this course of action is not to criticise the pastoral arrangement *per se,* nor is it to criticise those who are in such positions of leadership. They deplore deeply the untoward development to which we are here alluding, and for which the membership in general, rather than they, are responsible. We refer to the deplorable lack of the sense of individual responsibility, particularly as it has to do with the more purely spiritual function of the church. This lack is felt not only in our meetings for worship—in fact it is not of these that we are here speaking particularly. We are thinking more especially of our general failure as members to participate actively and responsibly in the spiritual oversight of the meeting and community.

Even the members of the meeting on ministry and oversight, definitely charged with such responsibility, have almost wholly shouldered it onto the pastor; so much so that this body is now frequently referred to as the pastoral committee, the chief duties of which would sometimes seem to be to rubber stamp the pastor's plans, and to encourage his departure at what appears to be the right time, arranging for the coming of his successor. So far as it can be located in any one group, here should be the spiritual dynamo of the meeting, counselling and working with the pastor, but also feeling its own responsibility for seeking out and encouraging gifts in the ministry, for guiding and correcting in the spirit of helpfulness, and for exercising a watchful concern for the spiritual welfare of the meeting generally. We are sometimes led to wonder whether the art of being an elder is not rapidly becoming a lost art among us. In our adaptability to the pastoral arrangement we have lost fidelity to our historic and fundamental principle of individual responsibility. We are therefore glad to say that we have observed a growing concern for revitalizing the meeting on ministry and oversight, which concern let us hope, will lead us back, or *forward,* to our original principle.

Another evidence of perverted adaptability is found in our penchant for standardization—in our desire to be like other people. From the general, national point of view, a magazine writer has recently put the case thus: "Our expostulators...fear the swamping of the higher values of life by complacent materialism. Here, they say of the America of 1927, is a nation being fed a standardized education from standardized textbooks by teachers so standardized that a breach of the conventions of doctrine may lead to penalties; a nation to which a syndicated press hands out standardized opinions, a standardized philosophy of living and loving, standardized jests, comic strips, and stories, with the precision that the manufacturer supplies it with ready-made clothing cut to a standard length and dyed to a standard color; a nation in which labor-saving devices, and telephones, and automobiles are undermining the stanchions of individuality by wiping out isolation and so standardizing experience. What, they ask, lies before such a country but a regimen of living and thinking in which no man differs from his neighbor, a civilization rendered colorless and flavorless through uniformity, and inert through similarity of ideas?"

This passion for uniformity finds its reflection in the Society of Friends. It has led us to an easy and undiscerning desire to approximate the practices of other more formal and professional denominations. Since non-Friends attend our meetings we refrain from placing the Friendly emphasis in expression or procedure. Associated closely with the other Protestant groups, we wish to be as nearly like them as possible, both in faith and practice. We lean, in short, toward a standardized Protestantism.

Not only so, but within our own group we are falling a prey to the standardizing passion. We want a uniform product whereby we shall think alike and act alike. Enforced uniformity of dress and address was deadening enough but nothing like so deadening as mental and spirit-

ual uniformity. We need to be not merely tolerating or "forbearing" individual and original expression of personality—we should be actively encouraging it. Uniformity is wholly incompatible with Friendly genius and ideals, and prevents the fulfilling of our mission.

Our proneness to uniformity threatens to lead us away from the paths of spiritual adventure. And for this cause came we into the world as Friends. In the face of an increasingly uniform standard of material prosperity and of an increasingly standardized public opinion, the urge to step out from the mass rather fails us. We do not wish to be thought queer or fanatical by our fellows and it is easier quietly to acquiesce and to conform. But acquiescence and conformity are foreign to all that has made worthy our history as a Society of Friends. When we cease to be adventurers we will cease to be Friends, whatever name we may still retain.

In his essay on "Adventure," Dr. Nansen gives as one secret of his success as an explorer, the fact that despite all sage advice to the contrary, he followed the practice of burning his boats and demolishing the bridges behind him. Then no time was lost in looking behind, when one should have quite enough to do looking ahead. He characterizes the much-counselled and much-praised "safe line of retreat" as a wretched invention—a snare for people who wish to reach their goal. Very rash, our conservative, safety-first instincts warn us. But Nansen discovered and achieved. There are discoveries ahead to be made by the Society of Friends if we continue as a Society of Adventurers who disregard a "safe line of retreat."

Friend, What is Thy Name?

BY L. W. REYNOLDS

OUR names, generally speaking, rest quite lightly upon us. They are discreet and non-descriptive labels, tied to us at birth or marriage, disclosing but scanty hints of that to which they are affixed. At one university last year there were enrolled forty-eight "Smiths." That is a great name—if one makes it great. Chameleon like, most of our names take their color from the objects on which they chance to rest. It has been said, "A good name is rather to be chosen than great riches." However, for most of us the good name, like the riches, must be earned—not chosen.

But it is not thus with the name we bear in our Christian fellowship—that of "Friend." Here indeed is a name to be prized above rubies. The very sound is music to the ear. It is a word that warms the heart and cheers the soul. It is honored alike in cottage and in palace. Truly, "its line has gone out through all the earth"—the simple word, "Friend."

I know of no other religious body whose name is so consonant with the principles of Christian living. I know of no other name that so simply, so completely, and so attractively advertises the spirit, the program, and the method of the truly Christian communion. "Methodist" has become an honored name. The word *per se* suggests system, plan, efficiency—sterling qualities injected into the blood-stream of Methodism by that mother of nineteen children, whose household, though "as full as a hive of bees, was quiet as a Quaker meetinghouse"—Susannah Wesley, mother of Methodism. Of course to these who have come intimately in contact with that great body, its name has many rich and sacred associations. But to an unlearned immigrant or a foreign student, "Methodist" would be a strange, un-lighted word.

In like manner we might go down the list. "Presbyterian" and "Episcopal" imply a certain form of government. "Congregational" denotes a type of organization. "Baptist" stresses the ordinance. "Seventh Day Adventist" emphasizes a day. "Lutheran" honors a great reformer and reform movement. "Disciples of Christ" is a most significant name, but even it has not a universal meaning. To the traditionally minded Jew doubtless it would be repellent. "Catholic" announces the world-wide scope of the Church's interests.

But "Friend" is a word whose message drives straight to the *heart* of the Christian faith. It is equally clear to Jew, Turk, or Hindu, cultured, ignorant, or savage. It instantly speaks of brotherhood, loyalty, kindness, love. Jesus would be known as friend. "I have called you friends," he said. The program of the Kingdom is epitomized as friendship to God and to man. The Christian method is love. "A friend loveth at all times." (Prov. 17:17) The best method of soulwinning is friendship. "Woe to him that is alone when he falleth; for he hath not another to help him up." (Ec. 4:10)

Mrs. Browning once asked Charles Kingsley: "What is the secret of your life, Tell me that I may make mine beautiful too." He replied, "I had a friend." Another has said, "A friend is one who knows all about you and loves you still." "The problem of friendship," says Henry Churchill King, "is the problem of life itself. He who has learned to love—and only he—has learned to live. So to be a true friend in every relation of life seems to be the sum of all."

When we study the rise of the Society of Friends, it is evident that the early followers of Fox had no intention of forming a new sect. They first called themselves "Children of Light"* or "Friends of Truth"†. It is probable, however, as Rufus M. Jones believes,‡ that at first the word "friends" was used in an untechnical sense to designate those who were *friendly,* and little by little it hardened into a name. Originating thus naturally, it was not a cunningly devised or intentionally adopted label. The name was as appropriate to the new society as the fruit is to the vine—it grew there.

Friends are best known by the friendly things they have done. The founders, even while languishing in prisons were victors through the power of friendship. Elizabeth Fry, the angel of Newgate, was friend to the outcasts and friendless. Penn's Holy Experiment was an adventure in friendship. The gentle poet Whittier, mobbed through the streets of Concord for anti-slavery agitation, was proving himself the black man's friend. John Woolman, humble saint, stretched forth the hand of a friend to every oppressed creature. John Bright was friend of the poor, their representative in the councils of state. We have in our testimony for peace declared our friendship toward all peoples. Our War Relief, Reconstruction, and Child Feeding have testified to our good will and friendship even to those called enemies.

In these and many other ways the Society has in a measure earned the right to be called "Friends." There are, however, sad chapters in our history when *Friends* were not *friends.* And now the intimation grows that when we were not *friends* neither were we Christian. We are called to humility and shame and tears that we have often been so little worthy of our name. I have no wish to exalt our denomination as such. I do exceedingly desire that the name of our Society may challenge it to new and con-

*J. S. Rowntree, "Society of Friends, Its Faith and Practice."
†S. L. Haworth, "Friendly Faith and Practice," p. 2.
‡Rufus M. Jones, "George Fox, an Autobiography," p. 78, note.

tinuous adventures in friendship. I would have the name "Friend" written upon our garments. I would bind it as did the Pharisees the Law, as frontlets between the eyes. I would brand it upon our hands as a perpetual sign that we should be what we call ourselves—Friends.

I'm sometimes asked by men I meet
In banquet hall or busy street,
When conversation turns aside
From shallow thoughts to deep and wide,
"What church do you attend?"
Then, proud, I hold my head up high,
And to my questioner reply,
"I am a Friend."

But, furtively, I watch his face,
His attitude of mind to trace—
Some hint that he appreciates
The name we bear, or deprecates
Our sect as churchly fakers;
And if disdain or doubt be shown,
I always add, "We're better known,
Perhaps, as 'Quakers.' "

That name, for mockery designed,
Our Fathers' friendly faith refined;
The light within them burned with love;
Despised of men, it made them, of
His sufferings, partakers.
Peace-loving, honest, just, and true,
That badge of scorn they turned into
The honored name of "Quakers."

But this be, Lord, my endless shame,
If I should glory in their fame;
That inner light within my soul
Shows me a new and higher goal
To which I bend;
To make the folks that I have met,
Who call me "Quaker," to forget,
And call me "Friend."

Lynnville, Iowa.

The Minister as a Teacher

BY J. H. LANGENWALTER

TEACHING is the great function of the ministry. This is no new idea. Ministers have sometimes departed from their duty and their opportunities in this regard, but they have ever done so with loss to themselves and to the work which they have undertaken.

Parents were the first ministers and they were repeatedly admonished to teach their children diligently (Deut. 6:6 ff.) This may at first, have referred only, or especially, to the immediate children of a family but surely soon referred to the rising generations. It is interesting to note that the admonition to teach their children was woven into both promises and warnings given to the Israelites while they themselves were being taught how to become a people whose greatness was to consist in teaching all nations.

The prophets were at their best when they taught the people. No great prophet ever seems to have desired to be a mere predicter or prognosticator of future events. There have always been prophets and prophets, of course, but those whose lives have counted for most were those who were willing to learn, to teach, to live in keeping with what they were learning and who had the conviction to give to others, and then to predict. These men knew human nature as well as they knew God and were acquainted with the conditions of their day as well as with the great principles which stirred their souls with inspiration and to action.

Jesus taught. His followers were called learners (disciples). He entered into their thinking in such a way as to induce them to think better. Farmers, merchants, fishermen, housewives, etc. were taught the same truths, but the language used was adapted to their understanding. Jesus did not seek the plaudits of the crowd; he sought individuals who were reasonably ready to learn, to understand life and its details in a more wholesome way. It is interesting to note in the opening verses of the "Sermon on the Mount" that Jesus seems to have hurried away from the crowd and up the mountain side at such a pace that even his disciples did not catch up with him until he had seated himself, ready to begin.

Whenever the ministry has not deteriorated into a more or less perfunctory "calling," political, social or hortatory, it has emphasized the teaching function. Persons engaged in the work to which we usually refer as the ministry were called teachers in New Testament times. They taught others to understand and to live. The many letters in the New Testament bear witness to the fact that their authors were anxious that all kinds of people, from Jerusalem to Rome, should understand the truth about God and themselves as it fitted into the conditions under which they lived.

We sometimes refer to the complexity of social and other conditions in our day. Are we so sure that they are more complex for us, with our opportunities and advantages, than they were for the leaders of Christian groups in New Testament times? Is it not possible for us to pay the price of becoming familiar enough with the conditions of our day to face them without being overcome with fear because we do not understand them ourselves? Paul spent "three years in Arabia;" Moses was "forty years in the desert," and Jesus did not start out to do his work until he was about thirty years of age and then spent "forty days in the wilderness" after he had publicly committed himself to his task. These great revealers of God, when they did enter permanently upon their work, distinguished themselves as leaders who emphasized the teaching function of their ministry.

Teaching is a slow process. That fact brings with it certain temptations in an age like ours. Men want what they want and want it right now, whether it is dollars, pleasure or success. Not every one entering the ministry has learned to meet that fact successfully. What seems more serious, however, is the fact that the public expects him to take an attitude which will impress people with the idea that he is "efficient." This pressure is brought to bear in many ways. There is a tendency to emphasize quantity more than quality. The membership must be increased; attractive buildings must be constructed, etc., almost without end. This tends to drive the minister into a vicious circle where teaching is reduced to the minimum. The next step is that teaching is discredited. The halos with which these forms of coercion are bedecked only add to the confusion and the difficulties of many a minister.

How have ministers successfully met conditions, adverse to the teaching function of their work?

1. Like Isaiah, they have not paid overmuch attention to dead kings, or institutions, but have thought themselves through to the point where they saw things from the viewpoint of God. (Isaiah 6)

2. They have gotten a correct estimate of themselves by frankly recognizing the fact that, by their own strength they could not meet the situation adequately and by rising to that height of vision which fills one with that great type of courage which has lost its conceit and has been refined by a supreme conviction, shared with God.

3. They have volunteered for lives committed to helpfulness to humanity and to the correction of conditions which were wrong.

4. They have not been blind to adversities and discouragements, but have avoided the paralysis, which difficulties tend to produce, by turning to God for sustaining power.

5. They have dared to desert the conventional for the useful.

Isaiah, Micah and others condemned the form worship of their day because it had become a hindrance to the realities for which the forms had once stood. Jesus taught "fulfillment" of law rather than the mere keeping of laws, precepts and traditions.

The effect of these attitudes was revolutionary, but these attitudes were not taken in the spirit of rebellion, though they were so interpreted.

The Christian Church has probably never seen a generation in which those who saw the Light and felt a real concern that others might see it, did not find it necessary to leave the path of convention and tradition and pay the price of traveling the road of consecrated hard work in order to teach a new generation the will of God clearly and distinctly. When they have learned to take the persecutions which followed as a matter of course, they have built better than they knew; when they have invited difficulties, or even gloried in them, they have tended to lose sight of the realities they had set out to promote.

Perhaps a concrete case would prove suggestive at this point. Almost two generations ago there came a man into a frontier community in order to regenerate it. He seems to have had considerable native ability and some education. He overawed the community by his abilities, then disrupted it by his spirit of partisanship and then demoralized it through an act of gross immorality. One little church in that community reacted to his whole program so severely that they wrote into their minutes a passage forever forbidding the methods which this man had used, including the conducting of "prayer meetings!"

A generation later there came a young man to this church. He was "educated" and was therefore under considerable suspicion. He had been wisely trained and set about building up quietly. The friction between the denominations was still rather prevalent and there was enough "tinder" to start a new conflagration. Six months of careful surveying and quiet work led to the conclusion that the way of approach was through Bible classes for young people. Four years of this work transformed the spirit of the community, and permanently so. Yes, there was persecution and there were opportunities for friction, but he who learns interesting things seldom falls prey to the spirit of controversy. He who really teaches is finding so many interesting things for himself, as well as helping others find them, that one of the more grave difficulties is usually quite well removed for him.

6. They have been students. Schooling and education are not always synonyms. We all realize that one may know many things without being able or willing to impart them to others. In that case he is neither a minister nor a teacher. When we expect a minister to be a student, we are not speaking of surface phenomena. Jesus chided the leaders of his day for not being able to read the human facts of their generation. He held them morally responsible because they did not observe, or study what was happening to human beings. This being able to think constructively in the realm of human welfare is the field of study for the minister.

If one is genuinely interested in God, he will increasingly become interested in and study humanity. He may do this in various ways. In fact he will welcome every way in which he can learn to understand all possible facts as accurately and helpfully as possible.

One of these ways is to attend schools. For many this is no easy thing to do, but it is a prize worth striving for with the best that is in a person.

Another way to study in preparation for the work of a minister is to learn to read and to interpret humanity by direct contact with people. This is a life-task which no one seems ever to have mastered so well as to feel safe to pride himself on his accomplishments without falling a prey to grave dangers. Jesus seems to have been particularly anxious concerning this matter for he repeatedly warned his inner circle, "watch ye and pray, lest ye fall into temptation." And the members of his inner circle were the men whom he most patiently trained to understand human needs and human possibilities!

No minister long remains a student who is not an industrious reader. Someone has said that it takes a reader to be a leader. That certainly is true of the leader in the field of religious thought. Reading what others have thought and accomplished enriches one's fund of information and stimulates one to more careful and to more profound thinking. That is hard work, but a great task like that of the ministry does and should call for definite and even severe training.

Reading has its compensations which cannot be estimated they must be experienced. Regular, systematic, thoughtful and profound reading of books, as well as of men, adds both to the efficiency of the reader as a minister and to his character, i. e. what he is in the sight of God.

Friends University
Wichita, Kansas.

Tries Unique Peace Venture

Caravan Teams Will Tour Several States

Would college men and women be willing to devote a summer to presenting the Quaker Peace proposition to the people of rural America? Were any of them enough interested to make the sacrifice? Were these well enough informed to have something worth while to say, and of sufficient forceful personality to attract a crowd and hold its attention?

The American Friends Service Committee has been working on this problem since early March. Some have been enthusiastic for this venture from its inception; others have been just as earnestly opposed to attempting it. The die is cast—the results remain to be seen.

Six teams left the Headquarters of the American Friends Service Committee Thursday, June 23; one has been in the field since May 30, and another is expected to leave in a day or two. The teams are composed of some of the finest men and women in our American colleges—earnest, sincere, enthusiastic,—all imbued with that spirit which made the American Foreign Missionary work, started by a few students at Williams College under the haystack one rainy day, a success rather than simply a hope. They have won the confidence and respect of all those that have learned to know them.

Gathered together from various parts of the country, they have spent the last week in conference at Haverford College, preparing themselves to go forth and preach the gospel of goodwill,—the efficacy of the power of love. They have undertaken to explain to every day, two-fisted, go-getting American citizens the simple Quaker faith that "if I be lifted up I will draw all men unto me;" that Christianity is a workable way of life and not merely an interesting theory; that human decency between nations and other large groups will work just as well as between neighbors.

Wilbur K. Thomas, J. Nevin Sayre, and Frederick J. Libby gave up their time to spend a day or two with them telling of the spirit of the Quaker struggle to get its ideas accepted, the ever-increasing hold which militarism is getting upon our naturally peaceful country, and that the war method is wrong and can be done away with. It was a wonderful few days,—wonderful in subject, spirit, vision and personality. At the end of it the teams gathered together their materials, jumped into their Fords and

scattered over the country to spread the message of peace.

And where will they be? In California, Massachusetts, Nebraska, North Carolina, New Hampshire, Indiana, Illinois, Iowa, Ohio and other states. They will travel in Fords from one town to another, interviewing individuals, editors, teachers, ministers; speaking before groups, churches, young people's societies, Rotary Clubs, Women's Clubs, and any other places they get a chance.

What will they do? Here is part of a report from the team in California which has been working since May 30. These boys not only talk peace, but are able to put on a peace program which is highly entertaining. They work through one of the most universal means of human expression—music. Their folk songs give them an entree to many places which might otherwise be closed and tend to open the hearts and minds of the people. Can you imagine the impression this announcement makes on the rural communities of California?

PEACE CARAVANS VISIT VALLEJO

Francis Balazs and Karel Haspl, the two young European students who are conducting the California Peace Caravan under the auspices of the American Friends Service Committee, arrived in Vallejo last evening after making the rounds of Northern California cities and arranging for return dates. They will give concerts and meetings at Sonoma, Petaluma, Santa Rosa, Healdsburg, Lakeport, Ukiah, Sacramento, Marysville, Woodland and Napa.

The young men met with a cordial reception in all of these places. In Sonoma, Mr. Balazs was granted the pulpit of the Congregational Church on the morning of June 5. In Petaluma, the Methodist Church is arranging two meetings, a concert on June 7 and "Talks on European Countries" on June 8. In Santa Rosa the Congregational Church is offering its pulpit Sunday evening June 5. In Healdsburg there will be a combined concert and lecture meeting in the grammar school. Similar arrangements have been made in other towns visited.

ENTERTAIN LAY-METH CLUB

Last evening Mr. Balazs gave nine vocal numbers at the Lay-Meth Club, and a short talk. Today he and Mr. Haspl will be at the Junior High School at 11 o'clock and address the pupils, and Mr. Balazs will give some Hungarian folk songs. They will appear at the Senior High School at 11:30 with the same program.

Tonight they will speak at the Fellowship dinner at the Christian church, and on Friday evening Mr. Balazs gives his evening of song at the Y. W. C. A. building. He will be accompanied at the piano by Miss Alice Kirkland. On Friday, Mr. Haspl will give a short talk on Central Europe and Democracy and Mr. Balazs will speak on the Youth Movement in Europe.

Francis Balazs, whose homeland is Hungary, is the senior member of the Caravan. He completed his academic work at Oxford University, and while in England he was actively connected with the British Youth Movement. From the United States he plans to go to Japan and India on behalf of the World Conference of Youth for Peace to be held in Holland, August 1928. Mr. Balazs is an author of merit, having published a volume of children's stories in the Hungarian. Besides singing for the principal radio stations in the San Francisco Bay district, he has given independent concerts. Many of Mr. Balazs' pieces are of his own composition, quaint Hungarian folk songs.

The other member of the Caravan, John Davies, (who has taken now Karel Haspl's place) is a son of American missionaries to China. He was born 2000 miles up the Yangtze River, not far from the old Thibetan border. In Shanghai Mr. Davies was in constant touch with Chinese and Japanese students, as well as those of the many other nationalities represented in the great International and French settlements. He was on the Executive Committee of the International Student Fellowship of Shanghai. Having traveled extensively throughout China and Japan, Mr. Davies comes well equipped to present the thoughts and ideals of the people dwelling on the opposite side of the world from those among whom Mr. Balazs has lived.

The other teams are also made up of splendid young college folks chosen from among many applicants because of their sincerity, interest in peace, earnestness of purpose and ability to present the Friends' peace position.

Margaret Owen, Catherine Stillman, Mary Johnson, Amy Sharpless, and Annabelle Fitzsimmons from Mt. Holyoke College, Mass., will tour eastern Massachusetts and New Hampshire! Vivienne Musselman and Mary Hostetler from Bluffton College, Ohio, will spend the summer in Ohio; Virgil Smith and Robert Gronewald from Penn College, Iowa, are scheduled for South Dakota and Nebraska; Bruce Hadley from Penn College and Mamoru Tsutsui from Japan are working in Iowa; Harris Haviland from Haverford and Alfred Busselle, Jr. from Haverford are in North Carolina; William Webb and George Peacock from Earlham are presenting the cause in Indiana; Thomas Bartram and Lewis Barton from Penn State have gone to the Mohawk Valley in New York State.

If your community is so fortunate as to have these young folks come to it, it will be well worth your while to know them, to hear of their experiences first hand, and also to let them know you. If convenient, invite them into your homes and get your friends to do the same thing. In this way you can do much to encourage them to make their work much more pleasant and hence more effective.

They are presenting the Friends' Peace position. Will you help them do it?

FRIENDS SERVICE NEWS

Instead of gathering in the comfortable room at 15th and Cherry Streets, Philadelphia, Pa., the June meeting of the Service Committee was held on the Haverford College campus. The day was delightful, the surroundings were very lovely, and the meeting was most interesting. All were very sorry that the Chairman, Rufus M. Jones, was unable to be present because of illness. His message, read by Hannah Clothier Hull, who acted as chairman of the meeting, was keenly appreciated, and his suggestion that we take steps to organize a world-wide Quaker Fellowship to be composed of those who share our ideals and aspirations, but who are not quite ready to join in church membership with us, deserves our very sympathetic and careful consideration.

Several members of the Peace Caravan Teams, in conference at Haverford for three days preparatory to setting out on their summer's venture, were at the meeting, and it was very challenging to hear three of them tell of their interest in this Peace work, and what they hoped to accomplish this summer.

Agnes Paris, who has been a Home Service worker at Sleighton Farm, gave a fine report of the school's activities, emphasizing the challenge such a social problem as that holds for young people. Another Home Service worker, Mary Roberts, told some of her experiences as a volunteer at the Western Community House, a settlement in Philadelphia,

Erling Ejekstad, who has been giving such devoted service to the Agricultural School at Kolpin, Poland, and to the Orphanage, now located at Kobryn, was present and gave an interesting account of the Friends' work in Poland today.

Lack of space prevents telling of various items of interest presented by William Eves, chairman of the Foreign Service Section, and by Raymond Bye for the Interracial Section. Special articles, relating to the work of these sections will appear in later issues.

Harry and Rebecca Timbres have delighted many people this past winter with their very deft interpretations of the Russian Peasant dances. In order to make more definite plans for their future work in Russia, which country they hope to make their home following Harry's garduation from Johns Hopkins Medical School, they have gone to Russia for the summer. They sailed on June 11th. On the 14th, their oldest child, little Nancy, died very suddenly at her grandparents' home in Edmonton, Alberta. The children were staying with Harry's parents. The tender sympathy of many people will go out to these friends.

Beauty is so essential to truth that we do not really possess the truth unless we have the beauty.—EDWIN MARKHAM.

Alcoholism in Palestine Alarming

Visitors at Ram Allah Write of Drink Evil

A. Rosenberger and wife, formerly associated with the Palestine Mission have just returned from a four Months' tour abroad, reaching as far as Constantinople and thence to Egypt and the Holy Land, spending a month in Palestine, most of the time at the Ram Allah Mission. The following extracts were taken from a letter written by A. Rosenberger to friends in America:

"A few years ago Palestine was without a licensed saloon and now under the British mandate Jerusalem has three hundred, and drunkenness has made an alarming increase. Ram Allah, a town of 4000 population, formerly free from drinking places and noted for sobriety, good conduct and intelligence, now has seventeen saloons. Drunken auto drivers are turning in their toll of casualties and are a growing menace to tourist parties as well as their own people. That a Christian nation should foster such an institution is a stigma upon the word Christian. Crime is on the increase, taxes are mounting high, industry is feeling the withering, paralyzing influence of the curse and the general morale is giving way."

ANYTHING CAN HAPPEN IN PALESTINE

The Friends Mission with the Boys and Girls Schools at Ram Allah and village schools in nearby villages, are endeavoring to combat the oncoming tide of alcholism. Willard Jones writes interestingly of his experiences with the Moslem villagers.

"At Easter time a few of the Friends called on the local Greek Orthodox convent. It is a custom for them to receive guests at such a time and also a custom for them to serve wine. But we were not quite prepared to find a man who was vociferously drunk. It was a distressing time for all concerned. On our way home Dr. Elihu Grant, who founded our Boys' School and who is spending several weeks with us, pointed out some of the many changes which had taken place in the village. A road had been cut straight through the Convent grounds. A few years ago such a thing would have been impossible. The Convent was more powerful than the town council. Dr. Grant remarked that 'anything can happen!' I have thought of his remark several times since. The disappearance of the veil in Turkey, the changed attitude of Moslems even here, the increasing demand for education. Anything can happen!

"But the increasing use of alcohol is one of the undesirable happenings. In spite of protests to the home Government in England, its use continues to spread. In all the depots there are buffets where it is served. The villagers themselves are using it more and more. Yesterday's trip among the Bedawa brought it to my attention again. We had been royally entertained by the Sheik in his tent. He had killed the sheep and served it in true desert style. We ate with our hands but the food was most delicious and the Arab coffee, at the end, very refreshing. Lying on his beautiful carpet-covered couch we listened to his stories and in turn told him of the wonderful aeroplane which he sees flying over so often between Gaza and Amman. We told him its power was equal to 400 to 500 horses. (Though I wonder if they are such horses as he owns). And when we were ready to leave he sent his son Hassan with us to guarantee a safe journey back to Bethlehem.

SON OF SHEIK OPPOSED TO ALCOHOL

"As we approached a Christian village the Governor sent on ahead for them to prepare refreshments. It was the little village near the Shepherds' Field and we were delighted with the thought of stopping there. The party was made up of a number of local officials and a few Westerners. I was surprised to find when we arrived that they had brought German beer for us to drink. Hassan was far from me but I watched to see what he would do. He at first refused but later they prevailed on him to drink a small glass. It is considered very impolite to refuse whatever is offered and I supposed that his Arab sense of what is due to a host had prevailed. When they urged me to drink I told them that the Moslems were better than the Christians in this respect and that I was like the Moslem. Later, I went to Hassan and as I was thanking him for his good care of us I told him that I was much pleased except for one thing. He was much troubled and asked me what he had failed to do. I told him I was sorry he had drunk the beer. He was much excited and said that they told him it was cazoze (a non-alcoholic drink) and that he would never drink alcohol; that it was a sin for an Arab to do it; that I had a right to be displeased. He thanked me for my interest and finally called a man who said that it was indeed cazoze which they had given him because they knew he would not drink alcohol.

PROHIBITION IN AMERICA ON TRIAL

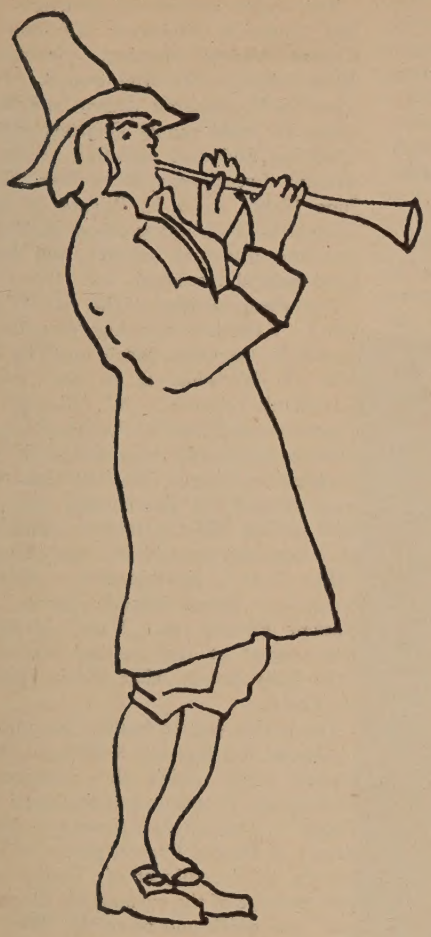
"I was relieved to find this son of a leading Sheik so keenly opposed to alcohol but it made me feel ashamed that he should find among Christians so few who were in sympathy with him. The change in government has brought some very fine improvements to this little country but in this respect the traditions of the past are being sadly violated. We do our best as a Mission and in our schools to point out its evils and secure the prevention of the sale of liquor. In our course in physiology there are many opportunities to point out its poisonous effects. When one class had nearly completed the course, a higher class made a special request to have it and I am finding time to work it in this year. But, with all we can do, the menace is increasing. I am much impressed with the feeling that it is not a local problem. Whatever we do here is like trying to stop a flood a hundred miles below the broken dam. I believe there is a great deal of interest here and elsewhere regarding the fate of prohibition in America. If it can be proved a real success, I believe that it will mean the gradual extinction of the plague all over the world. America grips the imagination of youth everywhere. They are waiting for her to set the pace, in this as in other respects. We are all so closely bound up together in this modern world that whatever we do of good or gain is sure to help and bless those who are far away and often wholly unknown to us.

"With increasing opportunities to know the people and the country here we find ourselves very much in love with both. This little horseback trip I have spoken of is only one of many similar means of getting in touch with the topography of the country. In many respects it is absolutely unlike anything I have ever known. Stretching the full length of the Dead Sea there is a wilderness area some twenty miles wide that is a sea of yellowish brown hills without a single tree outside a monastery compound. Goats wander at will here and make short work of anything that is green. On the higher ridges there are a few terraces of golden wheat. It is here that Amos lived and in his time enjoyed at least a few Sycomore trees. The Sycomore is a sort of fig tree and not at all like the Sycamore at home. I have tried to take snapshots of this country but it is a dismal failure. All the glory of color and distance is lost. One wishes for the skill of a painter to make it all glow with warmth and light, but above all the right color.

"Then the people are so hospitable and friendly. The real Arab is most democratic, calling the most venerable leader by his simple name in the manner of Friends. They respond so quickly to kindness and have such a good stock of native common sense. Different enough to be stimulating and in many ways able to teach the West and Westerners yet needing much that I am persuaded Friends can give. I am glad that Friends have a work here and pray that it may make just the right contribution to the life of the country."

GOING TO NEW YORK?

If so, we want you at the Quaker Picnic on the Hudson, under the Palisades on the 16th of July. Notify D. S. Tatum, 13 Laight St., New York, N. Y., and he will send further details.



EIGHTEENTH ANNUAL

YOUNG FRIENDS GENERAL CONFERENCE

PENN COLLEGE CAMPUS
OSKALOOSA, IOWA
JULY 29 TO AUGUST 7, INCLUSIVE

For ten days, Young Friends will have opportunity for close fellowship with outstanding Christian leaders, and with young people from all over American Quakerdom. Young Friends, come and find fellowship, study, worship and play.

Some of the Leaders will be:

RUFUS M. JONES, professor of philosophy at Haverford College, Haverford, Pa.
ORA W. CARRELL, President of Nebraska Central College, Central City, Nebr.
O. HERSCHEL FOLGER, pastor of Friends Church at Wilmington, Ohio.
ISABEL HARTSUCK, instructor at Oakwood School, Poughkeepsie, N. Y.
RALPH BORING, pastor of Friends Church at Central City, Nebr.
GEORGE L. COLLINS, National F. O. R. Secretary.
W. O. MENDENHALL, President of Friends University, Wichita, Kansas.
WILLIAM J. REAGAN, Principal of Oakwood School, Poughkeepsie, N. Y.
LEWIS C. MOON, General Secretary of Baltimore Yearly Meeting.
EDWIN HANSON, instructor at North Loup, Nebraska.
MARY HOXIE JONES, Haverford, Pa.
GUY W. SOLT, Extension Secretary of Nebraska Central College.
Other leaders will be announced later.

Send for program and registration blank now, to Board of Young Friends Activities, 101 South 8th Street Richmond, Indiana.

WORKERS CONFERENCE AT FLAT FORK

The Ministers and Workers Conference of Wilmington Yearly Meeting, held at Flat Fork church June 16, 1927, was well attended and at the close of the day's session all went to their homes in the various meetings of the Yearly Meeting feeling a great spiritual uplift. In the absence of Russell Burkett, Harold McKay was appointed the presiding officer for the day. It was a great favor to have present Ralph D. Perry and wife of Londonderry meeting, who truly gave a message in song during the day.

The morning devotion was conducted by Jesse Harvey using the First Psalm, making clear the lesson of the happiness of the godly and unhappiness of the ungodly and showing the way to make our Christian work effective. We must follow the teaching of, "Study to show thyself approved unto God."

Bible Hour, by Wendell Farr was presented in a wonderful manner. He used the short book of the minor prophet Haggai, where the Jewish people were allowing selfishness and the contagion of discouragement to spread, and how Haggai encouraged them that God was with them and showed what God's people could do for themselves, making clear that their problems of those days were like the problems of today, and that we must build up the spiritual life if we want to be helpful.

Jane M. Carey ably presented the subject, "Must the Rural Church Perish." She said, "the country church ranks second to none, and all city churches have been fed by strong leaders who have come from the rural churches. Statistics show there are more rural churches than city churches and the responsibility of the training of the boys and girls rests upon the rural church as the hope of the nation. A well kept country church with beautiful surroundings is an index to the community and can come in closer touch with God through nature. There are three things necessary in the life of the church—Pray—Pay and Play. With social contact always leading to Christianity every member must carry the task of reaching all, because of the greatness of the task and because of the greatness of God's love."

The afternoon devotion was conducted by Lenna Watson, who read the 150th Psalm, and a sincere praise service followed. In the absence of Russell Burkett, Rosa Johnson read his address on "Perpetual Evangelism." He showed clearly the difference between Revival and Evangelism—the Revival being the religious awakening, and Evangelism the carrying of the glad tidings of Christ and his doctrines, continually using his methods, having personal fondness for mankind and holy ideals.

Herschel Folger, on his subject of the Reading Course, gave many helpful suggestions. He said in part, "We all agree the Bible is first, then a well-rounded reading for development, some reading on the Old Testament and New Testament, some concerning the church as a whole and other religions." His advice was to surround yourself with Christian reading, saturate yourself to get a new light.

During the business session the following officers were appointed for the coming year: Pres., Ethel Wall; Vice Pres., Ralph Perry; Sec'y, Mary Carter; Treas., Harold McKay. Clyde O. Watson ably led the discussions of the day. The conference was dismissed by Jesse Hawkins pronouncing the benediction.

UNCOVERING AN ANCIENT HEBREW TEMPLE

This is the second summer that excavators have been at work digging into an old tel or hill on the Jerusalem and Nazareth road a little over a mile south of the Friends Boys School. Dr. Badé of the Pacific School of Religion of Berkeley, California has been in charge of the expedition and he has been ably assisted by Dr. Clarence Fisher of the University of Chicago Expedition at Megiddo and this year by Elihu Grant of Haverford. The excavators have lived at our boys school and by lectures and in other ways assisted in the work there. Many scholars are of the opinion that the hill may be the Mizpeh where Samuel came frequently to judge Israel. The site is very commanding and there is no question but what in the centuries of Canaanitish and Israelitish history it was a place of much importance. The walls that have been uncovered and the remains of ancient buildings testify to this fact.

Recently the excavators opened up the foundations of an ancient temple which doubtless antedates that of Solomon. Dr. Badé conceived the idea of having a service on the mound on a recent Sunday afternoon and asked the mission people to arrange for it. About an hour before sunset about a hundred and fifty people gathered on the hilltop around the foundations of the old temple and there lifted their hearts and voices in praise to the God who had been worshipped in that building perhaps twenty-five hundred years ago. There were Jews, Christians and Mohammedans in the congregation. A Jewish rabbi, the president of the Hebrew University in Jerusalem, read the one hundred and twenty-first Psalm in Hebrew and the three languages of the country, Arabic, Hebrew and English were employed in different parts of the service.

This was probably the first religious meeting that had been held upon this site for twenty-five hundred years and as we stood about the ruins of that ancient place of worship we wondered if centuries ago its walls may not have re-echoed with the ringing words of Amos or Isaiah and whether Samuel might not have sacrificed here.

The writer walked down the hill with some of his Hebrew friends and felt renewedly grateful to that great race that has made such a wonderful contribution in the religious history of the world and finally gave to us our Lord and Master.

A. EDWARD KELSEY.

Ram Allah, Palestine.

ENDEAVOR CONFERENCE AT WALNUT CREEK

The eighth annual Tri-Quarterly Meeting Christian Endeavor Conference of Kansas Yearly Meeting, consisting of Mount Ayr in Osborne county, Pleasant View in Washington county and Walnut Greek in Jewel county Quarterly Meeting Christian Endeavor societies, was held at Walnut Creek near Burr Oak, Kansas, June 17-19. Alice K. Barnes of Kansas Central Bible Training school at Haviland was the principal speaker and brought good helpful messages.

The theme Friday night was "Conversion." Saturday morning was the discussion by the young people on "The World what it is, what it is not, and the Christian's relation to it," followed by an exposition on John 15. In the afternoon, a message on prayer was followed by the business meeting. The following officers were elected for the coming year: Alta Neff of Glen Elder, president; Ida Gregory of Alton, vice-president; and Elizabeth Dillon of Northbranch, secretary-treasurer. Other helpers: James Scott, Nathan Pierson and Mabel McNichols. The subject at the evening service was "The Holy Spirit, what He is and what He does."

The praise service Sunday morning was conducted by Everett Kellum of Northbranch, after which the message was brought on "Prophecy and the Signs of the Times." The afternoon service was in charge of Harlan Parker, pastor at Northbranch, on the subject of "Consecration." The message of the evening on "Sanctification" was quick and powerful. Two souls were at the alter for definite blessing.

The music of the conference was in charge of Nathan Pierson of Oak Creek, and special numbers were furnished by the young people of the different meetings. It is felt that the conference in general, was a time of special blessing and deepening in the things of God. Friends are grateful for the services of Mrs. Barnes who is able to rightly divide the Word of Truth.

MARION FIRST FRIENDS

Children's Day, June 12, was the occasion of splendid services at the First Friends Church at Marion, Indiana. The Bible School exercises were held in the church auditorium with the children's department having honored places. The Superintendent of the Cradle Roll, Mrs. N. R. Cammack, introduced the new babies and their mothers. Forty new members have been added to this department and those not previously introduced were presented to the school. Mrs. Cammack gave a brief outline of the work of the Cradle Roll department, which has the good fortune of having a splendidly efficient teacher, Mrs. Georgia L. Shields. The Beginner's Department under the leadership of its teacher Mrs.

Everett Reece gave a demonstration of their work.

At the morning service the Junior choir gave a splendid song service, and the pastor, Frank J. Long, gave an interesting sermon to the children. The church was beautifully decorated with tree branches, pink roses and white syringa. Canary birds were placed throughout the auditorium and lent charm and interest to the day.

In the evening the Children's day program was given, made up of solos, readings and drills by the children, and the evening closed with a pantomine drill to "My Father Watches Over Me." The solo was sung by Miss Cornelia Collins and the drill was arranged by Mrs. W. E. Darter.

A church supper was held in connection with the regular Monthly business meeting June 9, and the new members recently received into the church were guests of honor. During the business session it was announced that the services of the pastor, Frank J. Long, and his wife, had been much appreciated during this past year and that it was the sincere desire of the church membership that they continue their work for the coming year.

The young people of the church are enthusiastic over the prospect of Dewart Lake lodge and have over-subscribed their quota toward its construction. A large number of them are planning to attend the conference held there the first few days of July.

HENRY PICKETT

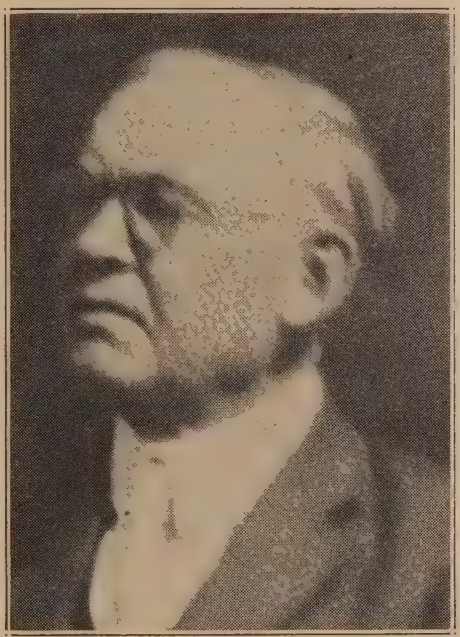
Henry Pickett, son of John B. and Merah Pickett, was born near Winchester, Indiana, May 8, 1848, and departed this life, June 14, 1927, aged seventy-nine years. A birthright member of Friends, he became active in the Society early in life. In 1870, he married Mary Elizabeth Benson, and their fifty-seven years of married life were marked by happiness and mutual understanding. Three children were born to them: Effie P. Douglas of Versailles, Ohio; William W. and Earl M. of Lynn, Indiana, who with their mother survive him.

His gift in the Gospel ministry was recognized by those among whom he lived almost forty years ago and he was recorded a minister by Cherry Grove Monthly Meeting of Friends. He was well known and much beloved by the people of his community who appreciated his zealous work for the Master. His power in prayer, his earnestness as an evangelist, his devotion as a pastor, his youthfulness of spirit his keen interest in all community activities, in church, school and civil affairs, his broadmindedness, his loving sympathy with the sick and bereaved will long be remembered. He numbered among his wide circle of friends those of other beliefs and creeds, but he ever remained loyal to the church of his choice.

Funeral services were held in the Friends church at Lynn, conducted by Charles E. Hiatt, Superintendent of Indiana Yearly Meeting, and was the largest gathering of its kind ever held in Lynn. Interment in the Lynn cemetery.

JOHN BISHER STIPP

The life of John Bisher Stipp began April 23, 1857, in the vicinity of Fisher's Station, Hamilton County, Indiana, and closed March 29, 1927, at Lewisville, Indiana, after almost seventy years. He was the second son of Amos and Mary



Stipp, the members of whose family all have preceded him except one brother William P. In 1885, he married Mary C. Murphy of Carmel, Indiana, who has been a constant companion in the Master's work. To them, one son, Merritt A. was born who, with his mother, survives.

In early life, John B. Stipp gave his heart to God and consecrated himself to Christian service and became a Friend by convincement. He was recorded a minister of the Gospel by Union Street Monthly Meeting of Friends, Kokomo, Indiana, and spent more than thirty years in active ministry, holding pastorates in both Western and Indiana Yearly Meetings. For seven years he was pastor of the Second Friends Church, Indianapolis, during which time he planned, and directed the building of the new church, securing the necessary funds for its completion. This was one achievement, under divine guidance, that gave much peace of mind having been faithful to duty.

A lover of justice and right, with the interest of humanity at heart, he gave his very life for the welfare of the church, always ready to help the outcast and the fallen. His Christlikeness of character taught many to appreciate patience, purity, faith, sacrifice, and to know God. His personality was an inspiration to all who knew him. He was humble but strong in the faith and the teaching of Christ and the blessed hope of the resurrection.

Christianity alone has sounded a clear and definite note on this great question. Christ was the personal embodiment of eternal reality and made clear in his own spirit the continuity of life. He pushed back the curtain that separated time from eternity, making the here and the hereafter one. He brought life and immortality to light through the Gospel. This is the message which the Christian Church brings to the world, and this is the message John B. Stipp preached.

Funeral services were held at Lewisville in charge of Charles S. Dudley, assisted by other ministers of Indiana Yearly Meeting and pastors of the local congregations. Further service was held at Carmel with Gertrude Reinier in charge and many ministers of Western Yearly Meeting present. The following lines composed by his son express the faith and hope which bring comfort and consolation to those who cherish the memory of a good husband and a kind father:

Fret not, God's way is best.
No matter what the burden—
No matter what the test!
The trials of life are many;
There are problems to decide;
But He's planned the journey for us,
With Jesus as the Guide.

If we will only trust Him,
This Guide will take us through
Life's many, many hardships—
He will help in all we do.
He will climb with us the mountain
And through the valley go;
There is no Guide like Jesus—
No better friend, I know.

THE LAND OF MEMORY

BY C. E. THOMPSON

There is a land, not far away,
Secure and safe it lies;
Where all the loved who have left us stay,
And no one ever dies.

They do not change—these who have passed—
'Tis only we who age;
We keep them as we knew them last,
On memory's pictured page.

They come and visit us in dreams,
In spite of life's turmoil;
They walk with us by woodland streams,
When ended is our toil.

Their voices echo through the years,
To join with us in song;
They share the hope that life endears,
Triumphant over wrong.

They are waiting just across the way,
Dear friend, for you and me
To enter in at close of day,
The land of Memory.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE QUAKERS: THEIR STORY AND MESSAGE

By A. NEAVE BRAYSHAW

The Macmillan Co., pp. 294, $2.25.

A span of four centuries is here studied and brought into a brief space to tell inquirers what they may expect among Friends, indicating "the lines of thought which have gone to the shaping of present-day Quakerism both in its weakness and in its strength." In this second edition, as stated in the Preface, "the statement of early Quaker teaching and the account of the religious thought of the time have been rewritten, a chapter on early American Quakerism has been added and many other changes made." Just enough of the past has been gathered to give a setting to "the strands that have run continuously through the history, the emphasis on Divine guidance and the philanthropic concern for the outward well-being of mankind" and give an understanding of present attitudes and conditions.

His illuminating chapters on the Inner Light in relation to Salvation and to the Scriptures will help to clarify the thinking of many regarding this much misunderstood term for that inward principle cherished by early Friends which distinguished them in a measure from other contemporary Christian bodies. The leadings of the Light, plainness, oaths, war, honesty were features conducive to uniformity in matters of practice, "obviously not as the outcome of tradition, but of a common spirit animating all, being in part due to the influence of George Fox and others leaders." "Friends have never stood for a bare individualistic principle of the "Inner Light" apart from certain practices and a general way of life into which, as they believe, a faithful following of the Light would lead them."

The eighteenth century quietism and seclusion with a growing tradition and Quaker conventions which retarded progress are investigated to find that in the darkest days of the Church there has never failed the living remnant and "the labors and the lives of thousands of holy men and women saved the fire from dying out." Philanthropy, work for slaves, maintaining a testimony for peace, prison reform, claimed the attention of Friends and as pioneers in many important enterprises they played an important part in the commercial life of the country, but "an over-absorption in business, coupled with the Quaker isolation from the world in other respects, led to a narrow outlook on life." During this period, however, "the reputation of Friends for philanthropy and an upright life was firmly established."

Except in their own way of worship, Friends could not find expression for their spiritual experience and this rendered necessary a certain organization. Mystic and idealist as George Fox was, he made it his policy throughout his life to provide a right outlet for all forms of spiritual service. At first, arrangements were simple and "every business meeting was concerned with knowing the mind of the Lord, and sought to guide its action by the weight of spiritual judgment rather than by the mechanical counting of heads, or the rhetorical and argumentative skill of the speakers." Certain essential elements of worship were the absence of arrangement and of any appointed leader, the freedom of any man or woman to speak or pray, and the times of silence.

The chapter on the history of Quaker ministry and the Friends Meeting is outstanding in its interpretation of the progress of Friends during the centuries. When the ministry was strong and powerful the spiritual life was compelling, and the fact is noticeably evident that "if there is life there will not be long-continued failure of ministry, and that such failure indicates absence of life." But at times there clung round the idea of ministry "an atmosphere of unnaturalness and even of weirdness," and the prevailing conception of worship "laid so great stress on the *danger* of disturbing the silence or of outrunning the Guide, that most Friends, once and for all, ruled the service out of their lives."

The break with traditional observances is considered in another illuminating chapter and marks the emergence from the old to the new forms of expression. "Passionate was the grief of many a spiritually minded Friend as he saw the passing of the old order," and it is impossible to "withhold our sympathy from grief-stricken men and women who, limited as might be their vision, and unskillful their words, had yet a sight of essential Quakerism, whose lives had gained respect for the Quaker name, but who now, though still numerous, came to understand that they no longer held the field." This new era is marked with the work of foreign and home missions, religious education, and service work during the Great War when the testimony for peace was well maintained, which are the "outcome and the cause of a certain way of looking at things, a method of approach to questions, a manner and attitude of life."

This book together with Rufus M. Jones' "The Faith and Practice of Quakers," recently reviewed on this page, are most valuable as interpreters of the Quaker message and method and maintain a delightful harmony in spirit and in point of view. This book is particularly for Friends themselves while the other was written with the larger religious world especially in mind.

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15th and Cherry Streets
PHILADELPHIA, PA.

FROM THUMBSCREW TO STEEL TRAP

By AHIMSAKA

The American Society for the Prevention of Cruelty to Animals, 50 Madison Ave., New York City, and *The American Humane Association,* 80 Howard St., Albany, N. Y., pp. 64. Price $1.00

This unusual little book deserves to be widely read for the timely message which it contains. In these days of ever increasing popularity of furs, the cruelties involved in securing them need to be brought to the public attention. Once the public generally realizes the extent of animal torture that underlies the fur industry today, there will be an irresistible demand for more humane methods of trapping, to replace the steel trap now in use.

"If public opinion is to be formed on the cruelty of the leg-crushing steel trap," says the author, "the people must know the facts. They must not only know the facts but must feel them. To feel them they must enter realistically into ugly truths beyond their own experiences. The pains of animals may be brought home to them by the pains produced in human beings by similar means. Thus the mashing of a muskrat's leg or paw in a trap may be imagined by comparison with the mangling of a man's leg or thumb in an instrument of torture. The likeness lies in the processes rather than in the purpose. The inquisitor intended to inflict pain. To the trapper and to the wearer of his products it is a matter of small concern whether pain be inflicted or not. This distinction, however, is of little interest to the victims."

In a thorough and illuminating manner, the monograph deals first with human torture in the days of witchcraft and inquisitions, and then with startling rapidity the scene is shifted to the parallel cruelties inflicted upon animals in the present day. The argument is not to do away with the trapping of animals entirely, but to bring into use a trap that will either kill instantly or take the animal alive and unhurt. Practical suggestions are given for participation in the campaign initiated by the Humane Trapping Committee of The American Humane Association. "From Thumbscrew to Steel Trap" gives information that everyone should know. It would be especially useful for women's clubs and other organizations, who could do much toward creating a popular demand for humane methods of trapping. P. T.

QUAKERDOM · AT · LARGE

Golda O. Ruan Carrell, wife of President Carrell of Nebraska Central College, Central City, Nebraska, who is director in the department of expression in Nebraska Central, has gone to Chicago where she will take further work in expression at Columbia College this summer.

Guy W. Solt and wife have returned to Central City, Nebraska, from Haverford College, where he received his master's degree in arts. He has accepted the position of Field Secretary for Nebraska Central College. They were accompanied by Evelyn Mott of Colorado Springs, who also received the master's degree from Haverford Graduate School and was a graduate of Nebraska Central College in 1925. She spent a few days with friends in Central City on her way home.

A burial in the old Friends' burial ground at Shirenewton, near Chepstow, is reported. In the printed record of the properties of South Wales Monthly Meeting the record appears: "Origin 1700. Shirenewton Burial Ground near Chepstow. Leasehold till 1919. Quit rent one penny. Disused since 1836." The recent burial there was in accordance with the expressed wish of an old resident, Thomas Richards, who died at the age of eighty-eight. He was a Nonconformist and, it is reported, a vigorous and outspoken opponent of the Boer War.

The "Book of Devotional Readings from the Literature of Christendom" compiled by J. M. Connell, of which *Longmans Green & Co.* have published a second edition, is a fine collection from Christian literature, ancient and modern, writes *The Friend* (London). Beginning with some of the "New Sayings of Jesus" it concludes with a brief extract from Stopford Brooke (who died in 1916) on "The Abiding Influence of the Great and Good," preceded by Ruskin, John Caird, Matthew Arnold and Tolstoy. The editor has been broad in his choice, selecting from Unitarian and Roman Catholic, Nonconformist and Anglican, Orthodox and Unorthodox. Five Friends are used in the collection, Fox, Penn, Barclay, Woolman and Whittier.

About a hundred Friends met together at four o'clock on First-day afternoon, June 26, in Washington Park, on the south side of Chicago. Quaker students at the University of Chicago summer school were the especial guests of the afternoon; several of these were at hand and there were also Friends of both branches from all over the city and its suburbs. Paul H. Douglas spoke to the group, assembled on a grassy slope, about the contrasting faiths of Darwinism and Marxianism, as against the faith of Quakerism. At the close of his most interesting analysis, sandwiches and ice cream were shared. Paul H. Douglas has now left to spend the remainder of the summer in Russia, investigating labor conditions there under the auspices of the American Brotherhoods. He expects to make time by flying from Berlin to Russia.

The Women's Foreign Missionary Auxiliaries of the Society of Friends in New England are sending delegates to the Women's Foreign Missionary Conference at East Northfield, Massachusetts, July 12-20, with Alice C. Gifford as Friends' representative; Ellen A. Winslow, camp mother; Rachel Mostrom, camp missionary to China; Dorothea Smith, song leader; and H. Maud Miller, camp leader. The following Friends are delegates to this conference: Alice C. Gifford, Ellen A. Winslow, Rachel Mostrom, H. Maud Miller, Dorothea Smith, Marjorie Bliss, Phyllis Foster, Florence Miller, Doris Smith, Margery Starratt, Ruth Hill, Elma Bliss, Winnifred Barrett. Enlisted Friends hope to have a week of helpful study, interesting discussions, and wholesome recreation. Those who have not attended conferences cannot imagine what it means to spend seven whole days in such inspirational environments as are found at conferences of various kinds, especially at Northfield, and at our Quaker camp, Camp Friendly!

NEWS OF OUR MEETINGS

On the last Sunday in June, the Lost Creek Friends Church, Friendsville Quarterly Meeting, near New Market, Tenn. had an all day service. Sunday School was held as usual at 9:30 a. m., with preaching at 10:30 by John E. Snavely, pastor of the Friends Church at Knoxville, followed by a big dinner spread on the grassy lawn under the shade of the pine trees. Every one had plenty and there were "twelve baskets full left over and above what was eaten." About three hundred people were present "including the women and children." At 1:30, the afternoon services were opened by the splendid rendering of several selections of songs and recitations, accompanied by the accordion, by Mr. and Mrs. Scott from Knoxville, which were highly entertaining. Both are totally blind. How wonderful to think that Heavenly Father can be glorified through sanctified affliction! This was followed by recitations by Thelma Maples and Annataylor West. Two little girls from Gertrude Pierce's S. S. class sang a duet. A recitation by Martha McCubbins was followed by a duet by Gladys and Margaret Jones. At 2:30 Buford Bales from Rocky Valley, preached a sermon, and at 3:30 Oliver Underwood, from Dandridge, Tenn., preached the concluding sermon, which closed the exercises for the day. It was felt that the "Lord had done great things for us whereof we are glad."

Home-coming and Educational Day was observed by the Friends of Leesburg, Ohio, June 19, with an all-day service. Russell Davis, chairman of the educational committee, presided and his well chosen words of hearty welcome, and the reading of letters and greetings from former residents and members brought a home-like feeling into the meeting. Edna Goodwin of Rockville, Md., a former pastor responded, and said "We may be mutually helpful in these Home-coming services, by checking up our work and challenging our ideals to see if they are worthy, and that we must maintain the "keen edge" of life in purpose and endeavor." The address of the morning was given by Clyde A. Milner, Dean of men in Earlham College. It was quite fitting that his last Sunday in America, before sailing for Europe for two years of study, should be spent in his home meeting among his relatives and friends. He spoke from Zechariah 8:23, emphasizing the importance of living out before the world the true Christ life; that this will always attract and Christianity will always have a following. It was a helpful message. Basket dinner in the basement at the noon hour, with ample time for social enjoyment was an important feature of the day. Education was the theme for the afternoon service and the address was given by Herschel Folger, pastor of Wilmington Friends Church. His subject, "Is education a failure?" was well presented, showing that for the lack of appreciation of the use to which it should be put, with many it is a failure. He said the true aim of education was to fit one for effective, helpful service that will make the generation more Christlike, and the world a better place in which to live. Helpful and inspirational vocal numbers were rendered by I. E. Davis and the McVey mixed Quartet.

Kokomo Quarterly Meeting met in regular session at New Hope Friends meetinghouse, near Greentown, Indiana, June 24-25. There was a splendid attendance of delegates at the meeting on Ministry and Oversight with two visitors present, Frank Stafford and Richard R. Newby, the latter speaking from the text, "Thy love to me was wonderful." The thought of serving and promoting the interests of others as Jonathan did for David was helpfully emphasized. Following dinner and a social hour, several items of business claimed attention and the topic

chosen for discussion was deferred until another time. Saturday morning, Orley Smith from Carmel spoke to a full house from the words, "Yield yourselves to God." A splendid dinner was served by the ladies of New Hope which everyone greatly enjoyed. At the business session, five of the eight monthly meetings showed 100 per cent attendance of delegates. Dr. Edwards of Earlham College and his son-in-law were present, and he presented the needs of the College at this time and asked for the consideration of the meeting as of a mother for her child. The meeting concluded to meet at New Salem in September.

For four years, Lyman G. Cosand and his wife have served the meeting at Mooresville, Indiana, in a very splendid way. The interest of the young people in the church has been increased, and they have helped to build along all lines. They have accepted a call to Bloomingdale meeting for the coming year and will be succeeded by Gertrude Reinier, as pastor, who for the past year has been engaged in evangelistic work.

On July 17, Bloomingdale Friends Meeting at Bloomingdale, Indiana, will celebrate the one hundredth anniversary of its founding. Andrew F. Mitchell of Oskaloosa, Iowa, will preach at the morning service, and in the afternoon an historical pageant will be presented. Saturday evening, July 16, there will be a reunion of Academy students at the Friends Church.

SCHOOLS CARRYING ON IN CHINA

A number of mission colleges and higher schools in China, temporarily closed by the withdrawal of missionaries from interior cities, are reopening and a number are reorganizing with Chinese staffs, according to information received by Dr. A. L. Warnshuis, secretary of the International Missionary Council, 419 Fourth Avenue, New York, from L. E. Willmott, secretary of the China Christian Education Association, Shanghai.

"Shantung Christian College is carrying on with a Chinese staff and with an enrollment of about 80 students," according to Mr. Willmott. "The University is also carrying on the hospital work so that the senior year in medicine is able to continue. The Bridgman Middle School for girls in Shanghai is again open with an enrollment of 300 students. The Union Women's Christian Medical School, connected with the Margaret Williamson Hospital, Shanghai, has reopened. Shanghai seems to be getting along very well since its difficulties with the laborers were patched up; the foreign faculty members are still living in the settlement, but are considering returning to the campus.

"Dr. Nance and some of the Soochow University people have returned to Soochow. West China Union University and a majority of the schools in Szechwan Province have reopened and are carrying on with Chinese teachers and large enrollment Forty or fifty primary schools maintained in Honan Province by the United Church of Canada are open, and are being supported entirely by the Chinese. Schools in Kuikiang are open, and regular church services are reported as being held in Yochow."

Mr. Willmott adds that the buildings and equipment of Yale-in-China, in the city of Changsha, have not been damaged or molested in any way. This institution was closed down several months ago, the missionaries leaving for the safety of the port cities.

Dr. Warnshuis has also received advices from China indicating that the work of carrying on education and educational institutions under the Nationalist Government is being placed in the hands of trained educators and administrators. In Kiangsu Province, he says, the Nationalist Educational Bureau is composed largely of American trained Chinese: Prof. Cheng Shao Chuang (M. A. from Columbia), as chief of the general department; Mung Shien Chen (M. A. from George Washington University), chief of the higher education department; Sung Fu Chia (M. A. from Columbia), chief of secondary education; Chen Sze Kwei (M. A. from Columbia), chief of primary education; Yu Ching Tang (Teachers College), chief of social education. Dr. Mong Ling Chiang, a graduate of St. John's University, the Episcopal college in Shanghai, has been appointed commissioner of education in the new National government of Chekiang Province.

EDUCATING INDIA

BY RALPH E. DIFFENDORFER

Education is one of India's most complex problems. It is now "a transferred subject," that is, in 1919 the British Government handed over education to the direction of Indians. Hence, all schools in British India today are under the inspection of Indians or Europeans appointed by them. What the Indians will do with their education remains to be seen. Conditions are very different throughout India, both in British India and in the native states, and it would be unfair to make any general forecast. The educational group at the recent conference in Asansol was ably led by an Indian Christian layman, himself a product of mission schools, and now the principal of a government high school.

From my own observations and from the Asansol report on education, I have noted a few impressions: There is a growing dissatisfaction among both Indian and foreign educators with the present system of education based upon rigid examinations looking toward the Cambridge and Oxford entrance requirements, on a course of study preparing for clerkships, government employment and law. Candidates for these jobs are already too numerous.

SCHOOL SYSTEM TOP HEAVY

The present school system is top heavy. The large Government expenditures have been made on higher education. Colleges and universities have sprung up all over India, some of them well housed, finely equipped, and adequately supported. Popular education has scarcely been touched as we know it in America. Since 90 per cent of India's people live in small agricultural villages, there is no adequate educational base in what is India's largest economic interest and necessity, the village.

The far-sighted are beginning to feel that India's needs will not be met by preparing her youth for white-collared jobs. How to tackle mass education, the dignity of manual labor, vocational training, the application of modern science to everyday needs, the increase of production, is a problem in India of such gigantic proportions as to challenge the best that both India and the West can give. Possibly in this respect, we from America can be of real help, because we have had successful experience in some of these directions.

The adaption of school curricula and methods to India's everyday needs, especially in village schools, and the training

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of teachers for these schools are most desperately needed. "Moga" is a name now known all over India. At the village of Moga, in the Punjab, the American Presbyterians have produced a training school for village teachers, with practice primary, and middle schools, modern in its project method, and adapted to Indian village life. One of the Methodist missionaries, Fred G. Williams, at Asansol, has established a village school which the Bengalis have named "Ushagram," meaning "The Village of the Dawn." When pupils have completed its course, some will take teacher training in the methods of the school. Ushagram has village life as its center, the school reproducing the life of the Bengali villages, and preparing the boys for the actual experiences which they will face upon their return home. The Ingraham Training Institute at Ghazibad, in the United Provinces, near the city of Delhi, established recently, will do the same on a larger scale.

Missionary opportunity is almost without limit in helping India with these educational problems. The thousands of boys and girls in our Christian constituency, and the millions without any educational opportunities at all, growing up in illiteracy and superstition, constitute a missionary challenge of the first importance. So far as our Christian boys and girls are concerned, it is plainly our duty to provide for them an education both practical and Christian.

THE REDWATER VALLEY

More than 1,000,000 acres of rich Montana land in the great Redwater Valley will be opened up and provided with new transportation this year by a branch line of the Northern Pacific Railway now being built from Glendive to Brockway.

This territory has long been known to possess rich, well-sodded soil adapted to the production of specialty or diversified crops. In the immediate vicinity, a new type of corn has proved so successful that the acreage of this crop in Montana has increased by hundreds of thousands of acres in recent years. Corn has paved the way for livestock production, dairying and a variety of crops including oats, flax, barley, alfalfa, sweet clover and garden truck.

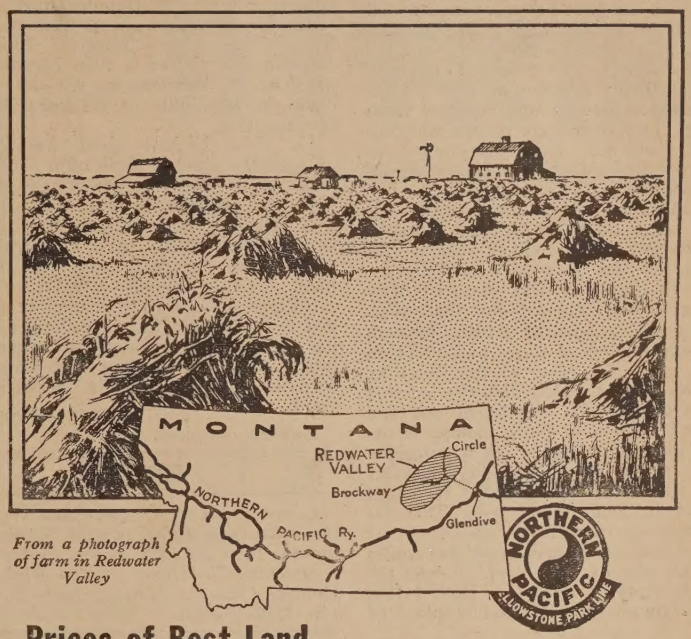
Wheat produced here averages 14% protein content and has graded consistently 72% Number 1 quality, a classification which has determined top prices on every market. The yearly production of wheat is increasing in this region as well as in the state as a whole. Montana last year produced 11,000,000 bushels more of wheat than in 1925.

The area now served by the new branch line, although considered the greatest potential farm area in the Northwest, has never been developed to the extent its fertility merits. The coming of the railroad and the program of the Northern Pacific for settling the land with selected, experienced farmers will begin a sound development of this low priced land, agricultural authorities believe.

All of the holdings of the Northern Pacific obtained from the United States Government, lie in alternate sections, providing excellent opportunities for colonization. Already several important groups are preparing to move in. Communities are established in some of the sections already. Churches have been built. Schools are open and well attended.

"The Northern Pacific will do everything in its power to assist the new settlers," says J. M. Hughes, Land Commissioner. "It is prepared to advise and assist in the selection of seed and equipment—in the selection of soil and location for the kind of farming desired. We want the right kind of farmers—settlers, not speculators. Farmers who will build homes, help develop the country, and share in the rich future which we believe is inevitable for Montana, will be favored in our settlement program."

MILLION ACRES OF RICH MONTANA LAND OPENED BY NEW RAILROAD



Prices of Best Land only $10 to $20 an Acre

ONE million acres of rich, low priced land in the great Redwater Valley country of Southeastern Montana will be opened to farmers this year by a new branch line of the Northern Pacific Railway, running 63 miles from Glendive.

Here the Northern Pacific will sell direct to farmers a half million acres at prices ranging from only $10 to $20 an acre, with 20 years to pay. Taxes are extremely low. Special advantages are available to neighbors and colonies desiring to settle together.

Mixed farming is successful throughout this area. Corn has increased by hundreds of thousands of acres in the last few years in Southeastern Montana. Hog production has grown rapidly. All classes of livestock are raised. The dairy industry is getting a good start.

Communities already are established. Churches have been built. Schools are open. Rapid development will come with the new railroad. Markets will be closer. More farmers will come in. Land values will increase.

The Northern Pacific Railway will help farmers in getting started right. Settlers are wanted who seek a real chance for themselves and their families. The Northern Pacific will send a representative to talk the matter over, if desired. Investigate this opportunity. Let us send you booklets, prices and easy payment plan. All sent free.

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J. M. Hughes, Land Com.
Northern Pacific Railway Co.,
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Town .....

State .....

INTERNATIONAL SUNDAY SCHOOL LESSON

July 17, 1927.

Saul Anoints David: I Samuel 16:4-13.

Saul's reign, though warlike, began with good promise. At first he was hailed by all as the deliverer of his people. But as time went on and successes multiplied Saul became disobedient to the voice of Jehovah. And it was finally because of such an act of disobedience that he was rejected from being king. Two stories are related concerning his disobedience. One represents it as the performing of a sacrifice when he should not have done so, see I Samuel 13:8-14. The other describes it as the failure to carry out Jehovah's command to kill all the Amalekites, see chapter 15. In either case it was considered sufficient to render Saul incompetent for the kingship. So Samuel is now sent to seek a new candidate for that office.

4. *That which Jehovah spake.* Jehovah had commanded Samuel to go to Bethlehem to anoint a son of Jesse to the kingship. (See verse 1). In order that the mission might not seem to be a political one and arouse the suspicion of Saul, Samuel is ordered to disguise his visit as a religious one (See verse 3). Ostensibly, Samuel comes to offer sacrifice but really to anoint a successor to Saul. *Bethlehem.* This famous village was about ten miles south of Samuel's home of Ramah, and five miles south of the site of Jerusalem. It was the scene of the story of Ruth (see Ruth 1:19), and made famous later as the birthplace of Jesus.

5. *Jesse and his sons.* It was considered necessary to be ceremonially clean before partaking in any sacred rites. So Samuel made Jesse and his sons perform certain ritual acts such as washings, before taking part in the sacrifice.

6. *Looked on Eliab.* Eliab, the eldest, is presented first. He was probably very tall and of good appearance, for, in the next verse, Jehovah cautions Samuel not to regard these qualities. Samuel is struck with Eliab's physical fitness, yet Jehovah does not indicate him as his chosen one. Saul, too, had been tall and pleasing in appearance. But from his experience with Saul, Samuel has learned that a pleasing exterior does not always signify mental ability or moral strength.

7. *On his countenance.* The first king had been chosen because of imposing appearance. In Saul, it had been proved that that qualification did not carry with it a faithfulness to Jehovah. Now the mark of fitness is to be an inner one, it is to be character rather than stature. The new king is to be chosen by the inner standard.

8, 9, 10. At the sacrifice the seven elder sons of Jesse were presented to Samuel, but Jehovah gave no sign that any of them were chosen.

11. *Till he come hither.* In many sacrifices, only certain portions of the animal were consumed upon the altar. The remainder was cooked and eaten by the participants in a sort of sacred meal or feast. It was such a sacrificial feast of which Samuel, Jesse, and Jesse's sons were to partake. Samuel would not begin until the missing son was brought in.

12. *He was ruddy.* An alternate translation of this sentence is as follows, "And he was red-haired, a youth with beautiful eyes and good-looking." "Ruddy" may refer to David's hair, or it may refer to his general complexion. It is meant to indicate health and beauty. Most natives of that land were very dark complexioned, so a person with a reddish or golden complexion was considered very beautiful. *This is he.* Jehovah has chosen a man because of his inner worth. But this, we see, does not preclude the possibility of his being physically pleasing too.

13. *Took the horn of oil.* Anointing with oil was the sign of dedication. Priests and kings were thus anointed. See Leviticus 8:12, and II Samuel 2:4; 5:3. The king was called "Jehovah's Anointed," and thus was considered to have a sacred status which was different from that of other men. See I Samuel 26:9-11.

Suggestions for Class Thought: (1) How and where to find future leaders. (2) Looking on the outward appearance and on the heart. (3) The qualities that lead to promotion. (4) The kingly possibilities of youth.

GEORGE A. SELLECK.

Lincoln, Virginia.

AN OPPORTUNITY

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BIRTHS

Cox—To Henry D. and Alma Welch Cox, missionaries to Cuba, now at Seattle, Washington, June 21, 1927, a son, Gilbert Aldon.

DENNIS—To Glenn S. and Ruth Hadley Dennis, Chicago, Illinois, June 21, 1927, a son, Dale Joseph.

MARRIAGES

HANSON-SCHWISOW—At the home of the bride's parents, Mr. and Mrs. Fred Schwisow, Carson, N. D., June 21, 1927, Cora Schwisow and Edwin Hanson, son of Mr. and Mrs. C. W. Hanson of Stickney, S. D. The bride was secretary to President O. W. Carrell of Nebraska Central College for four years, and the groom is a graduate of the class of '23.

KRONE-VAN FOSSAN—At Damascus, Ohio, June 22, 1927, Doris T. Van Fossan and Mikeal Krone. Isaac Kinsey, minister.

ZWAHLEN-LONG — At Damascus, Ohio, June 25, 1927, Thelma Long and John Zwahlen. Isaac Kinsey, minister.

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

North Carolina—Guilford College, N. C., August 2. L. Lyndon Hobbs, Guilford College, N. C.

Wilmington—Wilmington, Ohio, August 16. C. Clayton Terrell, New Vienna, Ohio.

Western—Plainfield, Ind., August 23. Albert L. Copeland, Paoli, Ind.

Ohio—Damascus, Ohio, August 23. Ralph S. Coppock, 721 Wright, Alliance, Ohio.

Indiana—Richmond, Ind., August 23. Arthur M. Charles, Richmond, Ind., R. R.

Iowa—Oskaloosa, Iowa, August 30. Stephen M. Hadley, Penn College, Oskaloosa, Iowa.

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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